

CHRISTIAN INTELLIGENCER.

One dollar per annum.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

[Payable in advance.

VOL. VI.]

PORTLAND, SATURDAY, JANUARY 13, 1827.

[No. 26.]

CHRISTIAN INTELLIGENCER.

PORTLAND.....SATURDAY, JANUARY 13, 1827.

To Patrons and Readers.

BRETHREN,—The present number, as you have already been apprised, will conclude our *editorial* concern with this Publication; and in taking a formal leave of our numerous and indulgent Friends, we act under the influence of most solemn impressions. The religious intercourse which has subsisted between us, through the medium of the "CHRISTIAN INTELLIGENCER," has rendered *all* your names dear to our heart, as though you belonged to the circle of our intimate, personal acquaintance. It is truly pleasing and gratifying to *this heart* to consider, that, amid the fluctuations and mutability of life, a large number have, from the commencement of this work, yes, for six successive years, continued to patronize and encourage our feeble but earnest endeavors, to disseminate the principles of "sound doctrine" and pure morality. Whilst, on the one hand, this fact evinces the firmness of your faith or the constancy of your friendship, it does also on the other, allow us to indulge an humble hope, that our management of the paper has been worthy the approval of liberal, benevolent and enlightened minds. "Not unto us, not unto us; but to thy name, O God, be all the glory."

That many *errors* have been committed, in thus far prosecuting this undertaking, is not to be denied. "*To err is human*;" and we trust you will all heartily rejoin, "*To forgive, divine*." Our motives, we can conscientiously declare, have been pure; and errors have proceeded from the imperfections of the understanding. Believing that most of our readers are not insensible of the manifold trials and embarrassments which are strown in the pathway of a conductor of a religious Journal, we need offer no apology under this division of our address. It will be sufficient to remark, that those who have never passed the ordeal of such a concern, can, at best, have but an imperfect knowledge of the arduous and responsible labors of a faithful and persevering editor. We say not this, however, by way of murmuring and complaint; for it is not to be denied, that the fairest and most fragrant flowers often bloom on the stem, which is covered with the sharpest thorns,—the most delicious fruits are obtained by painful exertions, and garlands of the highest value, are the reward of bold, determined and persevering efforts, in the warfare of him, who, mounted on the "white horse" with "a bow" and "a crown," rides "forth conquering and to conquer."

We earnestly implore upon you all, the bounties of Providence, and the riches of infinite mercy. We com-

mend to your special, practical attention, the Grace of God, that bringeth salvation to all men; teaching us that, denying ungodliness and worldly desires, we should live soberly, righteously and godly in the present world; looking for that blessed hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ. Remember, brethren, what we have uniformly maintained, that the practice of the Christian graces, is of vastly more value, than a mere inoperative profession of faith in Christ.—Of professors of religion, it may be said, "By their fruits ye shall know them." "Not every one who saith—Lord, Lord, shall enter the kingdom of heaven; but he that *doeth* the will of my father who is in heaven." Therefore, give all diligence, to add to your FAITH, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity; for if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful, in the knowledge of our Lord Jesus Christ.

Brethren, having reasoned with you, for years, concerning this "great salvation," let us now exhort you, earnestly to contend for the faith which was once delivered to the saints. Be careful to adorn the doctrine of God our Saviour in all things. Let an unbelieving multitude be convinced of the benign influence of your religion, by witnessing its happy effects in your own life and conversation. It is the earnest prayer of our heart that your faith and hope may continue to increase, cheering your hearts with the purest rays of immortality, as revealed in the gospel, till life's glimmering lamp shall fade and die in its socket, and your freed spirits ascend to that eternal heaven, whose felicity you anticipate.

R. STREETER.

Our own Affairs.

Our readers are requested to notice, that we insert the following communication, from our respected Brother, at Buckfield, with the expectation that it will be copied, together with these prefatory remarks, into the columns of the *Providence Telescope & Miscellany*. For the satisfaction of those, who are acquainted with the character of this publication, no such testimony would be necessary. They know we have pursued a fair, independent course, being neither charmed with the flattery, nor over-awed by the frowns of individuals. But some friends, who are personally unacquainted with us, may have been led to suspect that our paper was fairly represented in certain (defamatory) articles, which have appeared in the *Telescope*. We hope it will be distinctly understood, that we have solicited no testimonials, in our behalf; for had we have done it, hundreds, including many of our ministering brethren, would have cheerfully come forward, testifying, in effect, the same as the above. Should the mode of ad-

justing the difficulty between "our humble self" and "the late editors" of the Telescope, render a collection of testimony necessary, then, our brethren and friends will have an opportunity of assisting us, by disclosing facts.

A writer, in several late numbers of the Providence paper, has greatly lowered his tone of proscription, in behalf of the former editors, and says, they have no doubt, but that, by private interview with us, the matter may be speedily and amicably adjusted. This is very reasonable; but how are we to hold such intercourse with him, (or them,) so long as he still remains in ambush, carrying on a lilliputian warfare against us? Why profane the name of "ORIGEN," in attempting to defend his former *slandrous and libellous* publications? He says, they "always regarded" us, "as a friend," and "a worthy brother," tho' in the heat of the moment, they may "have used some harsh and unkind" expressions. Very well; let us know then, who those "gentlemen" are, by whom we are so highly esteemed, and so very respectfully treated. We have no hostile feelings to gratify. We ask for nothing but what is fair and honorable. We never had it in our heart to take advantage of circumstances. Our opposer has nothing to dread or fear, but the disclosure of his own conduct, in connexion with his real name. Let him give his proper signature, and nothing shall be wanting, on our part, to accelerate a good understanding between us. No man would be more pleased, in being convinced that the motives of the defaming company were pure, than the writer of the article. But such conviction must be produced by evidence, "strong as holy Writ." Nothing can be done while "Origen" remains in the dark. The hidden things of darkness must be brought to light. Unless he is conscious of some unpardonable impropriety of conduct, he will certainly come out of his hiding-place, and give us an opportunity of demonstrating more fully, a fraternal and equitable disposition. We never should have hurled expressions of reproach at him, had his conduct borne even the likeness of fairness, benevolence and human dignity. Let him come forward like a man, under his proper colors, and we will discuss the subject with him, in a manner corresponding with real claims to confidence & respect. Will a candid, honest man ask for any thing more?

Brother Streeter—If thou thinkest there still exists in the minds of the late Editors at Providence, doubts of thy fidelity in giving publicity to the communication of "Theophilanthropist," on Inspiration, perhaps the following statement of facts may serve in some measure to remove such doubts.

Whereas it is well known, that severe reflections were thrown upon the editor of this paper for giving publicity to a communication over the signature of "Theophilanthropist," on Inspiration, which communication was supposed by some to be Deistical; and that the editor was Deistical in his sentiments, otherwise he would not have given that writer a place in his columns, &c. Therefore, although I never thought that "T." had any idea of writing Deistically, or against Christianity, yet, I did not agree with the ideas he advanced. And to show that the Editor was not

agreed in sentiment with the ideas advanced in said communication, take the following statement, which is true.

Very soon after the first No. of said communication appeared, a gentleman of respectable standing, who resides within a mile of my dwelling, called to see me, and informed me (as he and I were speaking of the communication of "T.") that he had just returned from Portland; that he saw Mr. STREETER and conversed with him; that Mr. S. mentioned said communication, and said that it was not agreeable to his sentiments; but that the writer was a gentleman of good character, &c. and that he thought it reasonable to give him room to offer his ideas; that he meant, when "T." had gone through with his communication, to shew wherein he thought he had erred. But mind ye, before "T." had gone through, the editor was censured, not only by those who censure all Universalist publications, but also by a Universalist publication. So that, if he had then attempted to show wherein he thought "T." had erred, it must naturally have been suggested in his mind, that his defamers would say, that he never would have done so, if their reproaches had not stirred him up to do it. Thus the Editor was cramped, while it was probably still thought by some, that he was partial in favor of "T." My thoughts were, "if the editor refuses to insert a communication to "T." with a candid investigation of his ideas; then he is partial; otherwise he is not." Now, as such a communication has been offered, and was joyfully received by the Editor, as may be seen by No. 20, I thought, that as I was knowing to the foregoing facts, it devolved on me, as a duty, to state the same to the public, that if any person entertains a suspicion that the editor was partial in favor of "T." he may dismiss such suspicion—for there is no fair pretence that he was any more partial in favor of him than any other gentleman of wholesome character—and it was reasonable that his communication should receive publicity, and I was always glad it did; although I dissented from some of its ideas; for I abhor that bigoted, narrow-souled spirit that is always for cramping and curtailing all who are not in uniformity with itself. If we believe our neighbor is in an error, let us hear what he has to say; and then we have an opportunity of trying to convince him. But if we should happen to embrace an error, let us hear our neighbor who thinks otherwise; possibly we shall be convinced; and then who has harmed us? I consider it some thing like a stigma upon the editors of Unitarian publications, that they generally, if not universally, refuse to insert the arguments of those whose sentiments are repugnant to their own. It carries almost incontestible evidence, that they are aware that their sentiments will not bear investigation. But let my sentiments be searched out; and whoever convinces me of error, let him be reckoned among my best friends. On the whole, let "free inquiry" and correct information abound.

S. HUTCHINSON.

SPARE PAPERS. We would inform our friends that we have many spare papers, of various Numbers in the preceding Volumes of this work; and those who wish for sundry Nos. to make their Volumes complete for binding, may be furnished with such as we have on hand, *gratis*, by calling for them, in season. Those who send by mail, must not subject us to expense of postage.

EXCHANGE PAPERS. The brethren of "the corps Editorial," with whom we have exchanged papers, will consider that, so far as relates to the exchange concern, their papers will be directed to GARDINER, (Me.) Those, however, who conduct religious papers, and should see proper to continue their work to us, (as we have done for many,) i.e. *gratis*, to the close of their current Volumes, would confer favors, by so doing. We shall exert our feeble influence to extend the circulation and usefulness of their respective publications. They will accept our fraternal regards.

Thoughts on Religious Publications.

In a preceding Number, we have assigned the principal reasons for our relinquishing the editorship of this paper. Further remarks on that point, need not be made. But we are desirous of presenting a few thoughts, in relation to religious Publications, in general. Let it be remembered, that, in these observations, we intend nothing disrespectful in relation to periodical Works of our order, which are now in operation. We regard them as useful auxiliaries to the Gospel ministry, and as the means of disseminating much light and truth in the world. Their Editors are BRETHREN whom we highly esteem for their work's sake, and whose Publications we cheerfully recommend to the attention and patronage of all the friends of liberal religion, in the several sections of our country, in which they are destined to exert a salutary and beneficial influence.

But we hope to be heard with candor, when we give it as our deliberate opinion, that it would be better for our general Cause, and for the ministry in which individuals are now partially engaged, were we to have the several Publications which we patronize, presented on a larger sheet, *issued weekly*, so as to embrace more matter for the same price, and to have the number of establishments such, that each might be handsomely supported. Should it be found necessary, two or more papers might be blended in one, (as has frequently been done in other denominations) that one be issued in a form and size most agreeable to the wishes of the Patrons, and be edited by a Brother, whose salary would allow him to devote his whole time & talents to the work. A man would be likely to render a Publication of this kind more interesting and useful, by devoting to it his whole attention. He would make it the leading object of his studies, labor and exertions; for "where a man's treasure is, there will his heart be also."

We consider it creditable to those who are now doing well, in conducting papers in addition to their ministry, to suppose they would do still better, could they devote their whole time and attention to their respective publications.

There is another consideration which we would publish, though, we hope, with becoming diffidence, viz. that, in many respects, it is unfavorable to the influence of a Minister, to be the conductor of a religious journal. Many strictures must appear in his paper, if it be devoted to the defence of his peculiar sentiments, which will confirm, if it do not excite, the prejudices of other denominations. Yes, many articles will be published, which are furnished by brethren in different places, that are designed for the meridian of certain towns, and are written for certain, definite purposes, and as such, are well understood by the readers in those respective regions, that will be unintelligible to all others; unless they take the liberty, as is too generally the case, of presuming they are intended by the Editor, as a "scourge of small cords," to lash our opposers, without discrimination. The whole responsibility is generally thrown upon the editor, on whom rests the concentration of the prejudices and acrimony of all dissatisfied readers. Hence, he is made the object of severe and censorious remarks, by all orders; which excites many unpleasant feelings among his particular friends. Not being able to trace this opposition to its real cause, they are liable to suspect that, the ministerial services of their preacher, are particularly exceptionable. The consequences are unfavorable to his usefulness. So that, viewing the subject on all sides, we are persuaded that it would be better for a man to devote his whole attention, either to the ministry or to a religious publication, rather than engage in both.

We have room only to mention the fact, that the new and elegant Universalist Meeting House, in PLYMOUTH, (Mass.) was dedicated to the worship of God, on the 22nd ultimo; and Br. J. H. BUGBEE was ordained over the Universalist Society, in that town.

The publication of this Number has been unavoidably delayed, on account of the abundance of State Printing, which must be executed at this Office. We congratulate our readers, however, that it has afforded us an opportunity of seeing and examining the first number of the New Series of the paper, under the direction of Brs. Drew & Sheldon. The appearance of the paper is very prepossessing, and the matter it contains, fully answers our raised expectations. It is nearly as large, and quite as elegant, as any religious paper, printed in New England. We rejoice to see the day, when such a Publication shall be issued, and as we humbly trust, amply supported by the enlightened and generous friends of truth. Suffer us to caution our friends, against hastily concluding to discontinue the work, before examining a specimen of the next volume. We know of several, who had given positive orders to have their papers stopped, that altered their minds, instantly, on seeing the new form. It is so large and beautiful and abundant in matter, that it is admired by every one, into whose hands it falls. It is a valuable, superior work, and is worthy extensive patronage.

Dedication.

The new and convenient "FREE MEETING HOUSE" in Poland, (Me.) was publicly dedicated to the Worship of ALMIGHTY GOD, on Saturday, the 30th ultimo. Though the day was extremely cold, the audience was large and respectable—including many of the first members of community of different denominations.

The Services were opened by an Anthem, performed in a superior style. A portion of the Scriptures was then read and a Prayer offered, by Rev. R. STREETER, of Portland. An Hymn followed. The dedicatory Prayer, by Rev. B. BURNHAM, Methodist minister, of Poland. Hymn succeeded it. An appropriate and liberal Discourse was then delivered, by Rev. Mr. Burnham, from Ps. lxxxiv 1, 2; and a suitable Address followed by Rev. Mr. Streeter. The last Prayer was offered by Elder JAMES COLLEY, of Gray, in a very fervent and solemn manner. Singing succeeded the Prayer, and was performed with great taste, melody and power. Benediction by Rev. Mr. Burnham.

Every thing was conducted with perfect harmony, and good feeling, and an attentive audience appeared to be well satisfied. The absence of Elder GEORGE RICKER, of Minot, who was expected to attend on the occasion, was very much lamented. He was detained by indisposition and the severity of the weather. It is the earnest Prayer of many, that the above named new and commodious House, may long continue to be the place of Sabbath resort, to the people of that region, and that the word of life may be sown, and take root, in the hearts of many, and bring forth an abundant harvest, to the honor of God and the good of society.—Com.

The EDITOR tenders his sincere thanks to his faithful AGENTS, for the great and repeated favors they have conferred on him; and he now earnestly solicits their continued endeavors, in bringing his accounts for the paper, to a speedy adjustment. Agents will consider, that no friends can transact the concerns of this work, so well, as those who are already well acquainted with the business. Will they be so good as to continue their kind assistance?

NOTICE.

Those who have obtained subscribers to Br. S. Hutchinson's Work, may return their Subscription papers to us, at Portland, if more convenient than to send them to the Author, at Buckfield. A few papers have already been forwarded to this place, and several are now circulating in this region.

[The following, it will be observed, is the substance of the Letter from Br. HUTCHINSON, which was mislaid when we published his *Prospectus* for a New Work, by subscription. We hope it will not escape the attention of our readers.]

"THE APOLOGY" is an argument in favor of *Universal Reconciliation*, in three parts. In the *first*, I have argued from the scriptural and acknowledged attributes of God, that it is impossible (for aught I can see,) that he should finally leave any part of the work of his own hand (in a system which his own wisdom devised,) in disorder and ruin. And I have shewn that it is a scriptural idea, that God's motive in creating man such, that he could rebel and fall into calamity, death, and corruption, was a benevolent motive: For as much as a greater display of the grace of God, in the final happiness of man, was the object.

In the *second* part, I have given a concise view of the ignorant, as well as wicked state of all nations, from Adam to Moses; and the ignorant state of all nations except the Israelites, from Moses to the coming of the Messiah; and the ignorant state of multitudes since; and have argued that it is both unscriptural and unreasonable to believe they must be eternally miserable; For as much as "He that knew not his Lord's will, and did commit things worthy of stripes, shall be beaten with few;" that a "few stripes" cannot be eternal misery. I have also given a sketch of

Israel, from Moses to Christ; and have acted that they "knew their Master's will, and did deeds worthy of stripes," and of course, were in many stripes;" but that even "many stripes" do not entail eternal misery; forasmuch as the holy scriptures declare that they shall all be saved.

In the *third* part, I have arranged by quotations, the prophecies of the Old Testament Scriptures, and the gospel dispensation; and have shewn amount to a clear prediction "of the restoration of the church" by Jesus Christ; and have shewn by many passages from the New Testament Scriptures, that the gospel testimony is a declaration of the fulfilment of the same. And as all men have become dead to righteousness by their connexion with the first Adam, which is the first spiritual death, so the second spiritual death is a death to sin by the second Adam, as he is "the head of every man," and has "died unto sin once for all men;" therefore, all men as the members of his body, must die unto sin. As I consider this second spiritual death inseparably connected with our salvation, I have at some length shewn, that the holy scriptures confirm the idea, that this is the second death mentioned in the book of Revelation. I have also in the third part shewn, that the best feelings of man, those feelings which correspond with the law of God, are a forcible argument in favor of the final salvation of all men, &c. I have concluded this plea, and added the form of a Charge to the Jury, on the foregoing case, by the Rt. Hon. Chief Justice "TRUE FAITH." My "KEY to the book of Revelation," is a work, in which I have begun at the first chapter of said book, and gone through it, dividing the work into sections, by the chapters of the book. And as the book of Revelation is a vision, I have shewn what those things, which were seen in the vision, signified, or prophesied; according to the manner in which the same figures or similitudes are used in other parts of the holy scriptures. My "Short Notes on the same," begin at the fourth chapter, and go through in like manner; in which I have noted the times when (in my opinion,) those things prophesied in the vision, took place, up to the present time, and have noted other particulars to the end of the book; shewing, (as I think,) by a fair construction of the book of Revelation, that it is, finally, a prophecy of the complete destruction of every thing which opposes the reign of Jesus Christ; and the restoration of everlasting order and peace in God's universe.

S. HUTCHINSON.

TO CORRESPONDENTS.

Communications from "B." "J. W." "W." "Theophilanthropist," "S. Hutchinson," and others, designed for this paper, will be delivered over to the New Editor for his consideration and use. All our Correspondents will please accept our grateful acknowledgments.

PROPOSALS

For Publishing by Subscription, a Work, entitled
A SERIES OF LETTERS,
Addressed to the Rev. HOSEA BALLOU, of Boston, being a
Vindication of the Doctrine of a Future Retribution,
against the principal arguments used by him,
Mr. Balfour, and several others.

BY CHARLES HUDSON,
Pastor of a Church in Westchester, (Massachusetts.)

CONDITIONS.

The work will contain about 300 pages, 12mo. and be delivered to subscribers at 80 cts. in boards, or \$1 bound and lettered.

Any person obtaining ten subscribers, and becoming accountable for them, shall receive the eleventh gratis.

Subscriptions to be returned to the Author in Westchester, by the 1st of Feb. 1827.

BOOKS! BOOKS for Sale.

The Editor would inform his Friends in general, especially those who are now in town, or may be during the winter, that he has for sale a *useful variety* of Books, relating to the subject of Universal Benevolence; any of which, excepting those which are consigned to his care, may be purchased for reduced prices. As he is desirous of disposing of his extra Books, that they may no longer lay idle, but travel abroad and disseminate light and knowledge, he solicits the attention of all who wish to purchase. Please call at the Editor's dwelling, in *Willow Street*, and you will be furnished with the most useful works of the day, at cost; and in many cases for much less. At least there can be no harm in calling, and examining for yourselves.

MARRIED,

In this town, by Elder Rand, Mr. James Frost, of Gorham, to Miss Ruth Pennell—Mr. Samuel York, of Otisfield, to Miss Eunice Lord—Mr. Francis B. Smith to Miss Sarah C. Brackett—Mr. John Fuller to Miss Serena Williams.

By Rev. Dr. Payson, Mr. Benjamin Gould, of Windham, to Miss Mary Ann Sargent.

By Rev. Dr. Nichols, Mr. Charles Bradley, of Boston, to Miss Sarah E. Cummings, daughter of Dr. Stephen Cummings.

By Rev. Mr. Ten Broeck, Mr. John A. Smith, to Miss Harriet M. Tracey.

By Rev. Mr. Ripley, (27th ult.) Mr. Joseph M. Moore, of Waterville, to Miss Caroline H. Barneville.

DIED,

In this town, Mrs. Jane, wife of Mr. Franklin Tinkham, & daughter of Mr. Cotton B. Brooks, aged 27 years. Also, on the 31st ultimo, a child of Mr. Franklin Tinkham, aged 3 months. A child of Capt. Edwin Bailey, of Bath, aged 9 months.

On the 1st instant, FANNY LEACH, aged 2 years. This beautiful, sprightly and interesting child was violently seized with the quincy, and died very suddenly, to the inexpressible sorrow of her widowed mother and afflicted relatives.

THANKSGIVING DISCOURSE.

JUST published, and for sale at the ARGUS OFFICE, a DISCOURSE, delivered in the Universalist Chapel in this town on the ANNUAL THANKSGIVING, Nov. 30th, 1826—By RUSSELL STREETER, Pastor. Price 12½ cents single, or \$1 per dozen.